

Information	science
	theory
	system
	management
	transfer
	processing
	technology
	communication
	model
	structure
	engineering
	design
	profession
	use
	network
	storage
	need
	retrieval

In summary, the databases yielded a mixed result.

DB	No. of recs. containing 'information'	No of recs containing <information><list-member>	Proportion of occurrences
ERIC	104909	28542	27.2%
NTIS	198971	105147	52.8%
LISA	42818	34908	81.5%
INSPEC	177790	70336	39.6%

The list of eighteen associated words is by no means suggested as a complete set of all possible terms. The proportional result may well indicate that I left one or more associated terms off my list which would have resulted in a greater 'hit rate' than evident here. It is nonetheless interesting to observe the frequency and use of the term

'information' in association with this list. It is of course hardly surprising that LISA has the highest 'hit rate'.

Without extending the discussion of these results much further here, it is worth considering, in light of the 'blather and piffle' argument, that the term *information* in conjunction with either *science* or one of the other related terms obviously has wide use and application across the literature. It cannot be ignored that the activities implied by these terms impact on library work.

We have to accept, I think, that *information* is the key term for many organisations and activities. The old NZ *Department of Lands and Survey* for example, recently changed its name to *Department of Survey and Land Information*. In part, the semantics of *service* and provision of meaningful, directly useful products lie behind this kind of use of the term *information*. Libraries and the study of their management, the acquisition, organisation and care of their contents, is undoubtedly a full and sufficient discipline; regardless of the *information content* of the material being housed. The question I would ask is, where does the provision of service end for libraries? Is it only in handling the materials in their physical form, or in disseminating their *information* content. If it is the latter, I cannot see how the 'blather and piffle' of Information Science can be avoided in Librarianship education. Neither am I concerned that the term *Information Science* is used idiosyncratically by different scholarly groups. In the final analysis we are all using a selection of a wide range of methods to achieve the aim of information processing and dissemination. I hope librarianship education retains that general aim and does not fall prey to inadequate reactionaries.

\* Actually in a box on the AL article, not reprinted here. — Ed.

## Bi-Cultural Library Services: A Personal View:

ROY CARROLL

Strategic Planning Coordinator, Manukau City; Former Manukau City Librarian.

In some ways I feel rather guilty about standing before you talking about libraries, having left my former position of City Librarian some months ago. I was initially asked to talk on strategic planning, my current role, but have now been switched to discuss bi-culturalism. I should emphasise that these are my views, and do not necessarily reflect the current beliefs and practices of my successor, although I must say I hope most do. It seems to me that having taken an approach to the development of bi-cultural library services in Manukau over a period of nearly 12 years, that it is appropriate to review where we started from and what we learned along the way.

I suppose I came to Manukau by rather a different route to that taken by most in public libraries. I spent most of my life in Dunedin, worked in the University and Hocken Libraries, later the Parliamentary Library and finally the

Teachers College Libraries in Auckland. I was not involved in public library operations, except as a frequent user. I didn't have in my earlier experience in Dunedin much contact with people of Maori background, apart from those exhibits in glass cases in the local museum. I suppose if I had any knowledge or beliefs they would have been fairly typical liberal ideals common to those of my generation.

Moving to Manukau brought me face-to-face with the reality of a living Maori community who, around Otara where I had my office, made me a member of the minority culture. The Otara Library had been open for approximately five years. It had splendid Pacific Island materials and exhibits - I remember two large Tapa cloths, a Kava bowl and a number of smaller items. We had dispersed through the collection a large number of books on Maori custom,



culture and history. We had a Town Centre full of Maori and Pacific Island people.

It takes time to accustom yourself to a new job. When I went to Manukau there were 4 libraries, with a 5th one opening within a month of my arrival. There was one on the periphery of Mangere East, very heavily patronised by children. There was a very heavily used library up narrow, steep stairs, in the Manurewa Shopping Centre, in Pakuranga, our most heavily used library at the time, and Otara, which clearly served a completely different group of users. I suppose a tremendous advantage of the Manukau Library system was that it had no Central Library which could dominate and had to develop all its services directly in relation to very diverse and widely spread users. Within a week, I was saying that if carried blindfolded around the system I would immediately know from the atmosphere which library I was in. That was and continued to be one of Manukau's major strengths - its close and intimate relationship with the community it serves.

All libraries at that time had a very high level of users. Although Pakuranga was at the top in terms of circulation, the other 3 were very close together. All had superb services for children and were successfully attracting them regardless of race, background and educational level. Circulation amongst adults was very high. We were developing the system so fast that at times it seemed we were buying stock for a new branch, opening a new branch and planning for the next at the same time. That the system was successful in terms of its public acceptance and usage was unquestioned. With such high circulation and continual demand from residents and councillors for new branches, it seemed that Manukau was a total success because Manukau at that stage was dominated by the need to provide branches that were stocked to meet the borrowing requirements of the residents. We did have a request service and tried to provide a range of information through relatively limited reference stock. Developing the information service is something that is still being pursued. Like all new appointees, I went through the honeymoon period where everything seemed to go extraordinarily well. As I said, we were either buying, planning or opening branches. Circulation was climbing and we did not have time to analyse and plan ahead for changes in service.

I do not know why or when I started to look more cold-bloodedly at our activities or to question whether we were as successful at reaching the population of the city as we had always believed. Certainly a trigger for me would have been when we moved our book preparation centre to Mangere in the same building as our Mangere Town Centre Library. Mangere is a little like Otara. Around the Town Centre the population was largely young and overwhelmingly Maori and Pacific Islanders. Just as in Otara, you could walk through the shopping centre and feel yourself a member of a minority group. You could stand in a shop and realise you could not understand the language of those around you. Perhaps more so than in Otara when I had first moved there, I became conscious of the number of items for sale in shops which were clearly alien to my background. It was also becoming increasingly common to find myself served by someone whose English was not fluent and I had at times to control my frustration at the evident barriers in communication.

I do not know when I started to transfer some of these experiences into my thinking about our library service. For a long time the libraries in Otara and Mangere had been

talking of trying to attract Maori and Pacific Island staff and mentioned their frustration over their inability to attract suitable applicants. We seemed to have reasonable numbers of school pupils who liked to work in the evenings, weekends and school holidays. We did not seem to be able to get the good ones to apply for permanent positions. I suppose I have heard many librarians throughout the country make the same comments as I used to make, "we would love to attract Maori staff but when we advertise they don't apply".

Working and shopping in Mangere started to make me question our practices. The big shock to me was walking into the local bank and realising that it was successful in attracting obviously competent staff who clearly reflected the local community. Banks were not well known for their generosity in paying counter staff and I felt that Manukau was offering similar, if not better pay and equal conditions of service. It may not have been as prestigious as working in a bank but the sort of person acceptable to a bank was probably very close to the sort of person we would have liked to have seen in our libraries.

There may seem some logical sequence in the issues I am putting before you. I can assure you there was not. Around this time I was also becoming more and more conscious of our failure to retain among the library users those very children who were so enthusiastic during school visits, after school and during the holidays. It is true that when children reach a certain age they start to find other things of interest. They are likely to have a little money in their pockets, rather more independence in moving about and in due course they begin to notice that there are differences between boys and girls, not all of them necessarily bad. Somehow books are probably not quite so enticing. None-the-less it is not much use having a service which is tremendously successful in getting the five-twelve year olds which cannot retain a reasonable proportion as they get older and their information and recreation needs grow more and more diverse. This worried me because if we lost them as they became teenagers we were not in such a good position to get them back as adults.

Another thing that happened was the huge rise in unemployment. A benefit to the libraries was the development of PEP systems. We started using PEP systems primarily to get things done that otherwise we did not have the time to undertake. It helped a lot with processing and reprocessing stock and let us do some work when we were able to hire people with graphics skills and let us develop some very nice holiday programmes with puppet theatres and the like. It also started us employing young people from Otara and Mangere. The young unemployed in Mangere and Otara were very likely to be Maori or Pacific Islanders. It was possibly the first time that they had seen a library as a place to work. Some of these young people liked us, liked the work and got interested in applying for permanent positions when they became available. Probably most started in back-room tasks, but a few applied for and were successful in gaining employment as library assistants. Slowly and over a long period we started to have more and more Maori staff out there in the library serving the patrons. We soon got feedback that Maori people liked seeing Maori people when they came into the library and liked being served by them. We also ran more and more recruitment programmes in local schools.

Somehow Manukau had gained the reputation of doing marvellous things in serving its community. Much of this



was justified but it was often quite embarrassing when people came and saw the stock we had. You can be very patronising if you are not careful. Maori people live in houses, they drive cars, they work - so they need a lot of the books that Pakehas need. But it began to become obvious that you could walk into our libraries and not really see any obvious reason to assume that this library recognised the existence of that Maori community. We had suitable books, but they were never on the shelves. They were always on loan. For Maori people there was a tremendous value placed on knowledge. In our culture knowledge is important and therefore we try to disperse it as widely and openly as possible. In Maori people knowledge is precious. It is something to treasure and given out as a person is able and competent to handle it. Somehow there is a conflict between our Pakeha idea of spreading it around and the Maori people in treasuring and protecting it.

I cannot pretend my ideas were as coherent as this, but what came through to me is that we needed to bring together our Maori material to show that we regarded it as important, and to make sure that as potential Maori users came to the library they could see that there was material unique to them treasured by us and always accessible to them. Out of this came the idea of developing, particularly in Otara and Mangere, a Maori and Pacific Island collection of books which were always held in the library in glass cases for use within the library. These were always backed up by lending copies wherever possible, but the emphasis was on having something that would always be there and be very visible to visitors.

At this stage then, we had started to attract appropriate staff and had them working where they could be seen and were available to Maori users. We had a general stock which did meet the wider needs of the whole community. We had brought together the Maori and Pacific Island material into one place and used it in such a way as to show that we recognised it as having particular significance. There were a lot more things which still needed to be done.

I have said on a number of occasions that public libraries are very much a manifestation of European culture. Not surprisingly therefore they are most widely used by Europeans and they are most widely staffed by those of European background. All qualified and senior staff were of European background. Some like me had come from areas where there is little or no contact or awareness of Maori culture. Some who had contact had had unfortunate experiences, just as I am sure some of the Maoris who had contact with us had unfortunate experiences. Somehow the onus was on us to start to cross the bridge to find out more about Maori culture, so that we could begin to make ourselves and our services more relevant to those from that culture. We did this in a number of ways. We began with contacts through the Race Relations Office and I have had constant support from every Race Relations Conciliator from Harry Dansey on. We started to discuss with them training programmes. Library staff joined with other librarians going on maraes to learn something of traditional Maori culture. We developed with the Pacific Island Educational Resource Centre a cross-cultural programme specifically for librarians, and there would be many librarians from Auckland libraries who attended these courses co-sponsored by Manukau. Much that was covered in these programmes sounds very simple. It probably was, and this shows how much we needed to learn and how simplistic our views were. First and most important were

lessons on pronunciation. Pakehas have a very casual approach to other languages. It is not just place names, but personal names which are so important. Have you ever been irritated at having your name constantly misspelt and/or mispronounced? Think what we do to our Maori population. We also learned about the transition from country to city and what it means for the newcomer. Finally we had to learn something about culture, customs and beliefs.

The study of another culture is the work of a lifetime. I doubt if you can truly appreciate another culture without understanding its language. For me, who has a terrible blind spot in learning languages, attempts to learn Maori have been an abysmal failure. Perhaps even in this failure I learned something - think of the skills we require of our bilingual Maori people.

Possibly the most important thing that happened was our coming to appreciate not only that Maori culture was different, but that it had an inherent validity which could not be measured in pakeha terms. All who went onto a marae or attended a cross-cultural course came away with an understanding of a lively and vital culture. We developed in our various ways a commitment to improving our services.

We also, with strong encouragement from the then Branch Librarian of Otara, looked very hard at acquiring some Maori material to hang or display within the libraries. With hindsight, it seems extraordinary that Otara library ran for five years displaying Pacific Island materials and ignored the need for Maori material. It shows just how blind we had been in developing our awareness of Maoridom. Today such a course would have been utterly impossible.

Good staff make things happen whether you plan them or not (even as a Strategic Planner I have to admit this). Staff in Otara had been immersed in their community from its opening. Because of this involvement good things happened in the library. A close association developed with local primary schools and with Hillary College. This association with South Auckland led to an offer to have a number of South Auckland schools carry out a cultural programme which began in the library, continued in the schools and ended with the presentation of large, magnificent carved panels to the library. The project was directed by a noted Maori artist, Arnold Wilson. While the project was on, school children were taught many crafts and skills by elders from the community. This project showed the library at its best and in closest relationship with its community. For a long time after school pupils came to the library to view and show off their handiwork. I suppose that is the secret of a good service, we came into alignment with the needs and wishes of our community. We shared their culture and gave it a proud place in our library alongside our culture.

It never seemed to me that there were any simple answers. You could not simply buy some books and employ some Maoris and tell them to develop a library service. We had to work with the Maori community to develop a service which was relevant to them and the European community had to be a part of it.

What I have said so far is an attempt to present clearly and logically ideas which developed and coalesced over a number of years. Few of the ideas are original, most have developed out of experiences, discussions and arguments with others. The practical application was almost always through others - the staff in Manukau Branch Libraries.



Possibly much of what I am saying seems self-evident. Remember however that the late 1980s are a very different era from the mid to late 1970s. Today many libraries have developed a consciousness of their responsibility to serve Maori residents. Many are providing special services of real quality. Where Manukau was unique was that in a very new service in a large and fast growing City we very early focussed on the need for this service and set about creating it without any guide-lines.

Today as well libraries have to face a growing militancy from the Maori community, well aware that it has missed out on its share of services from local government. Increasingly there is an awareness on both sides that services which do not take into account different cultural values and needs are inadequate. The context for public services has changed and you are the people who are going to have to cope.

I would now like to turn to some major issues which I have had to address in developing our services. There are probably others which could be discussed but these are, I believe, crucial matters which must be resolved by libraries.

### BI-CULTURALISM

Manukau is a cosmopolitan city with representatives from all nations domiciled in New Zealand. The largest single population grouping is those of European origin. Of the balance about 15% are of Maori and an almost identical percentage of Pacific Island Polynesian extraction. Some areas such as Mangere have a significant number of Chinese residents, balanced by a recent influx of recent Chinese immigrants on the Eastern side. It is a common experience in NZ when talking of bi-culturalism to be told that we have to consider all races, to concentrate on the Maori population is unfair and unreasonable because it means that others of non-European stock are excluded. To set the record straight the library is a service funded by rate-payers and is created to serve all residents of this city. By its very nature it tends to serve the more literate among the community and primarily satisfies those who have an adequate command of the English language. All public libraries should seek to develop stock and services which most appropriately meet the discerned needs of this community. In the case of the Maori population we are dealing with those whose home and origins are in and of New Zealand. In recognising the special claims of the Tangata Whenua we recognise that it is only within New Zealand and within its resources that they can seek out and sustain their culture. Every other person who seeks the origins of their culture has somewhere else that they can go. Because the majority population is of European English-speaking stock and because the widest range of information comes from within that language, then our library service must reflect that need. If we are to satisfy specific cultural needs we must begin with the Maori people.

Multi-cultural services are obviously an ideal to which the library should aspire. The trouble is that with limited resources it is difficult to see how any library could meet the cultural and national needs of all residents of any city community. In my view to attempt first off to meet a multi-cultural ideal is to spread services too wide. Secondly, if we cannot get our service right for our only indigenous ethnic group then I find it difficult to see how we can aspire to multi-cultural service.

In Manukau therefore we took it that we would develop a standard range of library services orientated as directly as

possible to the specific community served by each branch. Alongside this we took as a primary aim to develop appropriate services which meet the needs of the Maori population. Clearly with 15% of our population of Pacific Island origin this will be the next group within the community where we shall try to develop a specifically orientated range of services.

### TOKENISM

I well remember when Manukau introduced its first mobile library service and proposed to use a Maori design around the vehicle. In Manukau there was a policy for vehicle colours - red on the bottom and white on the top. As a colour scheme for a mobile library this seemed disastrous so we proposed a simple off white colour with an appropriate Maori motif suggested by the Auckland Museum Ethnologist. Where I had been expecting opposition on the grounds that I was departing from the council vehicle policy I found myself questioned as to whether the painting of a Maori design was anything more than tokenism. I do not know if I answered very well on that evening. It did, however, for the first time open up the question of service to the Maori population and gave me the opportunity to prepare a formal report to council.

I find it extremely difficult to answer when accused of tokenism. A lot, I think, depends on the intent. If you paint a Maori design on a bus and say it shows you are providing services to Maoris then it is tokenism. If you paint a Maori design on a bus because you believe you should be saying to the Maori people we recognise your needs - we are trying to do something about those needs - and we wish to make our place a welcoming one for you - then at least you have started the journey. I opposed and still question the desirability of hanging Maori language signs around a library if that is the only evidence of your service to Maoris. If a sign is in Maori I think it indicates that there is something with reference to Maoridom underneath it. I think it suggests that a Maori language speaker will be able to communicate in that language. I think it says that here is a place where Maori culture is recognised and provided for. My belief is that the library has to take as a first step the bringing together of those things which are Maori, the employment of staff who are Maori, and the training of non Maori staff to service the needs of Maori communities before you start displaying the signs. I think that perhaps now is the time that Manukau can start putting up those signs.

### STAFFING

As I said, we had started to attract library staff from the Maori population largely through using PEP schemes. To me this was the sole lasting benefit in our libraries of the PEP schemes. Through them we were able to employ a number of Maori school leavers who gradually moved into the branches. At a certain point, I recall, we had reached a number of Maori staff roughly equivalent to the percentage of Maoris in the city's population. Having reached this point I began to have considerable concerns. PEP workers were largely drawn from those young, unemployed. Many of the young unemployed had poor school records and would not have the educational background to progress any further within the library system. While I am happy that at a certain stage we achieved a reasonable number of Maori staff, I was also unhappy that the only Maori staff we were likely to have would be at the lowest level of the



library hierarchy. If developing an appropriate staff mix was to mean anything then that staff mix had to reflect right through the staffing. If we continued to attract only those Maoris who could not progress then the system was fundamentally flawed.

I tackled this issue in two ways. Firstly, I started to become a little more selective among those to whom permanent positions would be offered. Secondly, I did begin to look at the training programmes offered. One of my early proposals to the library schools was that they should look at a preliminary course for those, particularly of Maori origin, who lacked the formal educational requirements for entry to the course. This unfortunately never got anywhere but I still believe that some affirmative action to allow a person to enter the course on equal terms with those of European background is desirable. I suppose today the library is more fortunate in being able to attract people at the requisite education level, but when one section of the community is disadvantaged by our education system to the degree that only a tiny percentage of those who enter actually reach sixth form then I believe at the vocational level of training this imbalance needs attention. One area where I have never achieved success is in attempts to attract a University trained Maori staff member. It has long been my belief that the library serving a population such as Manukau needs to have in its employ a senior Maori staff member who can act in an advisory role and communicate Maori needs from an appropriate cultural, educational and vocational training background. This is the one appointment that I was never successful in making.

#### MAORI LIBRARY ADVISORY COMMITTEE

Over the past few years provision has been made in legislation for the appointment of Maoris to planning committees in local government. In Manukau there has been for some time a formal relationship with the Tainui people acting through the Huakina Development Trust. The Huakina Trust is the formal consultation body between the city and the Tangata Whenua. There is now just starting a process with the Huakina Trust to establish a Maori advisory committee. It will be the only non-political committee involved with the library and will provide a formal process within which libraries can explore the development of its library services to the Maori community. How this will work, what it will mean cannot be told at this stage, but I think it is the most positive step that we have taken in a long time.

#### YOUNG ADULT SERVICES

I said earlier that over a period I became conscious of a tremendous fall-off in library usage as enthusiastic children became teenagers. Some of the reasons I have stated are probably rather obvious. What was clear to me was that the library was not providing a range of services where it had valuable information which would assist young people.

In many ways Manukau had followed a largely traditional approach to young adult services. We purchased a small range of high quality literary material and supplemented it with a few paperbacks. We had a limited range of vocational material and hoped that there was a sufficient mix to encourage children as they became older and more mature to transfer to the older age reading material. I suppose this approach was not too bad when we were dealing in a more middle class environment. However, it was totally unsuccessful in Otara and Mangere, although it was obvious

when I walked into these libraries that there were plenty of young people around. They liked the library as a place to meet and obviously felt comfortable in the environment we provided. However a public library, even a small one such as Manukau provides, is a very expensive leisure centre for young people who simply want to drop in and chat.

I suppose I thought and talked around this issue for a long time. I went and looked at young adult services in other libraries, and by and large I saw the same pattern as at Manukau - a collection of solid, reputable material which frankly looked rather dull. The only distinction I would have made for Manukau was that we still had quite a number of these young people actually coming into the library even if not for traditional library services.

Standing back I began to relate this to my own family. Children as they grow up do not like to be associated with children. They have been there, done that and are now moving towards adulthood. In my view it is a serious mistake to associate young adult services with children's services. This is not a comment or a criticism on the work done by children's librarians, simply a recognition that young people are conscious of their developing maturity and like to see it recognised, and are moving towards adulthood with its freedoms and responsibilities rather than looking back. Somehow we had to develop library services that were directly relevant to the young people who are still willing to enter our libraries, if not to use them for traditional purposes. I think we are extremely lucky with our first young adult librarian. She already had an empathy with young people, an ability to relate to them, without becoming or trying to be a young adult herself. Looking back I can now see a number of quite clear strands in the services she developed.

A primary contact for young people is through the secondary schools. Secondary schools place enormous demands on young people for self-directed research. Many of our young people for various reasons had got into trouble in the library through lost, stolen or strayed books. Visiting schools, talking to the young people, making arrangements to clear up the troubles of the past, created new opportunities for them fully to participate in the services of the library. A lot of work was put into developing resources which supported the school work they were attempting to carry out.

A second strand, and very important, was to set aside areas which were attractive to young people and would meet their very obvious need to congregate.

Young people do not seem to sit in our libraries to read or study alone. Their library use is very much a communal affair. This meant getting away from chairs placed at tables, it meant providing brightly lit areas with posters which are relevant to the interests of the young. In one library a graffiti board was, and is, extremely popular. We placed the area adjacent to the magazine collection and in reasonable association with the adult reading stock. In so far as was possible in a single-room library, we provided a separation between the young adult sitting areas and those for the adult users. I might say there were not and never have been any barriers to the use or borrowing of any stock anywhere in the collection. We simply tried to cater for this particular group. The next change was the radical overhaul of our young adult stock. Remember I am talking in the context of the young Maori population in Otara and Mangere. We had to recognise that for young people music



was a primary interest. Consequently a lot of money was spent purchasing material on pop stars, rock groups and almost unbelievably, Elvis Presley. Bob Marley of course remained a particular interest for young Maori people. We did not go as far as comics. We did recognise a very wide range of popular material, some of which was less than appealing to the more traditional among us. We even, perhaps unwisely, brought some graffiti books.

The other area of interest was the development of information services which would target the information needs of young people. This was an area where I was anticipating some adult concern. While most people are happy to see vocational information, and we had many career guides, not so many would have been happy with the range and nature of questions that were asked by young people. Health and hygiene were critically important. I know both the young adult librarian and myself spent a lot of time considering the issue of health manuals for young people which contained substantial sections on contraceptive advice. Like most libraries, we have been through the whole issue of the CS & A Act. We had taken the stance that material in the adult collection which happened to include a section on contraception was legitimate. When, however, you go to place good, but direct sexual information in front of young people you risk a backlash. Surprisingly, no-one ever complained apart from a number of library staff who were concerned over the implications of the Act. I think the staff concern was legitimate because a staff member could have been placed in jeopardy of being prosecuted for handing this material to an under sixteen year old. It is certainly true that many parents are unwilling and unable to recognise the language of the playground or of the street. It is very much to the credit of our staff that they somehow managed to communicate with so many young people so successfully. There were many situations where the library was assisting these young people to get help from official and unofficial agencies. The library staff were not social workers but they were providing the information that helped young people to cope in what was becoming an increasingly difficult world.

I think you would need to hear from our young adult librarians to associate the variety and the depth of the services that Manukau began to offer, particularly in Otara and Mangere, where we knew there was a great need which the librarian was well suited to satisfy. Once again I suppose we were only doing what a good library should. We would identify a need out there in the community and endeavour to meet it. Possibly our approach was by the standards of the time an unconventional one, and I must say I often shuddered at the dress of some of the young people who were sitting out there. I do, however, believe that we provided a real service that did mean something and said that this library was a place for them.

I do not know if it is very easy to sum up what I have been saying to you today. Fundamentally I believe that libraries funded by the rate-payer are there to serve the residents of a city. Most of our services are largely tradi-

tional. That is, they are the services of buying and supplying for loan English language materials that meet the educational, recreational and information needs of the reasonably well educated within the community. When it is an essential need, a lot of people do find their way to the library and are capable of coping with incredibly complex material. I invite those of you who are not betters to try and look at Best Bets and to realise that it is quite a sophisticated publication; if not sophisticated at least complex. In Otara and Mangere economic need drove many young car owners and not so young to the library to use car manuals. As a reasonably competent amateur mechanic I know how difficult a car manual is to use. I am always amazed at the way those for whom English is a second language, and for whom reading and writing is a difficult skill could cope with such complex material. What this says is that if there is a need and there is a possibility of that need being met, people will come and try you. In trying to develop a service to the Maori population, it was not sufficient to say we had a lot of material which would be of immense value to them. What we had to do was try and understand their needs, their beliefs and what they were likely to need and how they liked to have it provided. In other words the library had to step over to the Maori side, not to become Maori but to understand and to hope that we could then communicate and understand. I think over ten years Manukau Libraries changed significantly. I do not think you can see that change in a growth of book issues. Although issues are often the life blood in justifying further expenditure, they do not reflect the enormous growth in use and in goodwill towards the library from a number of people who would not normally have been expected to use the library. It is nice to look at it now and realise that we do have Maori staff who have gone on and gained qualifications. It is nice to know now that when library positions are advertised we do not have to look for Maori applicants. They are there because they know it is a place where they can fit.

I suppose I initially set out to develop relevant services for Maori people in our libraries in Otara and Mangere. As time went on I became more and more concerned that simply developing a Maori service in one particular part was not making Manukau Libraries a bi-cultural institution. It was simply picking out some areas to offer specific services. There are Maori people living throughout Manukau City. Somehow though I had wanted to have the whole staff of the city know and understand the reasons for a bi-cultural service. It does not mean that Pakuranga is going to have many Maoris, but does mean that Pakuranga Library staff know and understand the philosophy behind the Manukau Library Service. In the end, as our staff and our services know and understand the reasons for bi-culturalism, we will have developed a truly bi-cultural library service.

Paper presented at the September 1990 NZLA National Seminar in Whangarei.